TRUTHS RIGHT-SIDE *TURNED* UPWARDS.

OR,

The Armies Vindication against an Aspersion of Rebellion and Tyrannie cast upon them.

In several Books, Whereof one subscribed by divers Ministers in the Province of *London*; Another by Mr *Geree*, &c.

Not onely cleering the case of the Armie to be just; But retorting the force of the Arguments of their Opposers upon themselves.

By WILLIAM POTTER.

Romans 2. 3.

And thinkest thou this, O man, that judgest them which do such things, and doest the same; that thou shalt escape the judgement of God?

LONDON,

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TRUTHS
RIGHT-SIDE
UPWARDS.

TO HIS

EXCELLENCY

THOMAS Lord FAIRFAX, *And His General Councel of Officers.*

Right Honourable, and Honoured Gentlemen,

Having amongſt many others, obſerved your conſtant proceedings; and being no leſs convinced of the juſtneſs, than of the publike ſafety that your ſucceſſes tend unto; It was a great burden to my ſpirit, that your Actions ſhould be ſo publikely and ſo fouly miſ-repreſented, as by many they have bin, eſpecially of late: Now fearing leſt through the ſubtilty of our common enemy, the Devil, who fails not to endeavour by ſtrong deluſions to deceive, if it were poſſible, the very Elect: (Though I was informed and aſſured you undertook not ſo great a work without ſtrong prayers, hearts plyable to the light you ſhould receive, and ſufficient premeditation) yet I ſay, fearing leaſt any one of you (through the ſtrong Aſſaults of ſo many Temptations on every ſide, both Spiritual and Temporal) ſhould be in the leaſt meaſure diſcouraged: And perceiving what a floud of weighty Affairs are at once fallen upon your ſhoulders: I did humbly beſeech God (who for the moſt part makes uſe of weakeſt means) at this time to enlarge my ſmall Talent beyond its ordi-

nary capacity, in the vindication of you, against such more than ordinary aspersions (which nothing but the meeknes of true Christians would enable men of your power and trust patiently to bear) the justnes of your proceedings being grounded upon Principles as cleer, as the faculty of human understanding can evince. Yet being much pressed for want of time, I could onely touch upon such general heads, as necessarily tend to the true state of that act for which you are so highly and with such strong presumption condemned: whereby (although finding that much more might have bin said to your vindication therein; I was necessitated to cut my way shorter than otherwise I should have bin willing. Thus humbly taking leave of your Excellency, and your Honourable Councel, I rest

Happy if I may be in the least measure serviceable to Christ in his servants, W. P.

To

To the READER.

Chriſtian Reader,

I *Have obſerved, and found by much experience, how dangerous a thing it is to judge of our fellow-Profeſſors by the out-ſide and colour of their actions, whoſe moſt ſincere intentions God for the moſt part hides from the World, under circumſtances of very foul appearances; as if he meant to make the World believe, that he hath no true ſervants in the World; but that ſuch as pretend moſt to Godlineſs amongſt us, are the veryeſt hypocrites, and are not aſhamed to own the vileſt of Actions, under the notion of Religion: as to inſtance,* Abraham *muſt do that out of Conſcience, which the World no doubt looked upon as the attempting to murder his Son. The Iſraelites take their farewel of the Ægyptians, carrying their treaſure with them by a command from God, under a pretenſe of borrowing it: A thing, though (all circumſtances conſidered) juſtifiable, yet of a foul appearance. And afterwards they ſeem to overthrow their owne Doctrine againſt Images, by ſetting up a braſen ſerpent: and at laſt, (as if God were at odds with himſelf, and angry that men ſhould reverence his own Ordinances) it muſt be broken to pieces.* Jeremiah *is put upon ſuch a meſſage from God, for which he is accuſed of ſedition. And when the* Jewiſh *Religion began to be noted by the World, as the Orthodox Worſhip,* Chriſt *(as if he affected nothing but Novelty) ſeems in their eys to cut it up by the roots: And (as if he liked not to be ſerved long after one faſhion) when once men built upon his own Principles that which they called* Catholick; *he ſends his own ſervants to proteſt againſt it, (as in* Luther *and others:) And when his Doctrine alſo became a little popular, you ſhall ſcarce find a Chriſtian, but under the new name of Puritan; And now it begins to be a Credit to be an old Puritan, you ſhall ſcarce find any heat of true ſpiritual life, but*

amongſt

amongst them who are rayled against for the broaching of Here-
sie. By all which seeming mutability, God testifies his constant
prosecution of the same Designe, viz. to make Christ, who to the
Greeks is foolishness, and to the Jews a stumbling block; to his
owne Servants, the power and wisdom of God to salvation: Which
being fitly applicable to the times wherein we live, and the Act of
the Army which I have undertaken to vindicate; I thought it
not amiss to make the Observation thereof one part of my Discourse
in preface thereunto. And so I rest

Thy fellow-servant in Christ
W. Potter.

TRUTHS

TRUTHS RIGHT-SIDE *TURNED* UPWARDS.

OR,

The Armies Vindication againſt an Aſperſion of Rebellion and Tyrannie caſt upon them.

HAving read ſome Books inveighing againſt the Armies late removing ſome Members of Parliament from ſitting in the Houſe; wherein they utterly miſtake the ſtate of the preſent condition of affairs in the Kingdom in all their Arguments; could do no leſs in duty, than humbly to propoſe my thoughts, in vindication of them therein.

Thoſe who diſpute againſt them, do affirm theſe ſix things, *viz.*

Firſt, That they have reſiſted Authority.

Secondly, Broken their Truſt and Vows to God and Men.

Thirdly, Diſſolved the Parliament.

Fourthly,

Fourthly, Justified the King in that former somthing Parallel attempt of his.

Fifthly, Opened a gap to all Rebellion.

Sixtly, Acted without any warrant from holy Writ.

All which I conceive are grounded upon this one mistake, *viz.* By giving that Authority to Governours which is the right of a Free-born People, and onely justifies our taking up of Arms in Vindication thereof. That is, that the Peoples Trustees, and not their Governours, should be Judges of their own Laws, and consequently to remove their Rulers, if they will not keep themselves within the bounds of their trust: which how it may be applyed to justifie the present act of the Army, in regard this Parliament was chosen to be the sole Judges thereof in the behalf of the People; And consequently the King who attempted to offer them violence in the performance of this their Duty was so justly condemned. How this Army in this particular can be justified, is the scope I aime at.

In order to which, we may observe that before the King deserted his trust; the Parliament (being the people) were in such a capacity, that they were the sole Judges of what concerned the Peoples Freedoms, and therefore could not be said to tyranize over the People. But since the King deserted the Parliament, they became Governours themselves; and all Governours of a Free people, ought to have their Wills regulated by the Peoples Trustees over whom they rule: which as the case now stands, the Army having authority to do, did not in restraining these members, act out of their Places and Callings: And to cleer these particulars, we shall handle them in this Order: Namely, to prove

1. What it is to be in a capacity to act tyrannically, and what not.

2. That

2. That before the Kings deserting the Parliament, they were not in a capacity so to act.

3. That since the Kings deserting the Parliament, they are in a capacity so to act.

4. That the Army have a lawful Authority to judge of, and restrain them from so acting.

Which 4. being soundly proved, I doubt not but our Adversaries, such as are ingenuous, will yeild and confess, that God hath overcome them, not onely by swords, but words; by strength, but truth; by might, but right.

And first, To be in a capacity to act tyrannically, is for rulers to be the sole Judges of what they do or order, in reference to the government of the people; because in this case, whatsoever they ordain, the people are in no capacity to shew their dislike: and consequently, if for their own privat advantage, or some other by-respect they take away the just due or Interest of some other man or men, there is no power on earth to check or restrain them. On the other side, when Rulers can make no Orders or Proceedings that are binding, but those which the People (by their lawful Deputies) are in a capacity to disavow and restrain, then Rulers are not in a capacity to act tyrannically.

2. Before the Kings deserting the Parliament, they were not in a capacity to act tyrannically. For the Parliament were the people met together, to demand of their Rulers what they thought meet for their owne safety, and therefore were not in a capacity to tyrannise over the people, because themselves were the people, and not the Rulers, but were to return to their dwellings, and themselves to be ruled by those Laws they demanded.

3. Since the Kings deserting the Parliament, they are in a capacity to act tyrannically. For in his absence, they were by approbation of the people, to rule upon them to be Rulers:

lers: that is, to make Orders and Ordinances to govern the People by. Now it is already proved, that for Rulers to be the sole Judges of what they do or order in reference to the government of the People, is to be in a capacity to act Tyrannically. Therefore since the Kings deserting the Parliament, they are in a capacity so to act.

Or secondly, By giving Commission to Armies, they become the Governours of those Armies, and by governing them, they govern the Kingdom: Now to govern a Kingdom, especially by force of Arms, and to be the sole Judges of what they do or order in reference to the Government thereof, is to be in a high capacity to act tyrannically.

4. That the Armies which they raise, have a lawful Authority to judge of and restrain them from so acting. For first, the People in Parliament are not Governours, but as some of us are willing to acknowledge them so: For it is the unquestionable right of a free people, not to be subject to any whether they will or no. Indeed the Jews had sometime Governours appointed them by Divine Authority; but we (as far as we enjoy our freedom) not without our own choise, and therefore as we were free in chusing them to represent us as the people of England, so we were as free in chusing whether we would allow them to be our Governours; except we grant that the Kings deserting the Parliament, and their undertaking to free us from tyrannie, could entitle them to be our Governours, though none of the people of the land had at all believed that they intended it. Therefore the people in Parliament were not our Governours, but as some of us were willing to own them so.

And that this is a truth, appeareth secondly, By the Parliaments declaring the case, and therein appealing to the people to be their own Judges, whether they wo'd receive Commissions, and take up Arms under their Authority or no.

2. We never owned their authority in giving Commissions to us or any of us, but as it gave them who received the Commissions for us, a lawful authority to judge of and by the sword, or otherwise to restrain them in acting tyrannically. For if they gave us or our deputies (whom we and they entrusted to receive the sword to defend us) a Commission to oppose the Arbytrarie and Tyrannical power of Governours, then they gave us in our said Deputies, a Commission to oppose it in themselves; because in receiving their Commission, we allow of them as Governours. Which although it might not be expresly mentioned in their said Commissions, yet it is to be understood, because we had no other reason to take up Arms against our former Governours, but to oppose tyrannie.

And secondly (as I have already shewed) if those who in the capacity of Rulers do make Ordinances, should also in the capacity of people have sole power to judge of the justnes of them, then they are invested with power both to make Ordinances whereby to dispose of the publike monies for their own privat use, or otherwise dispose of our lives and estates, and also be the sole Judges of the justnes of so doing: and it is not toletable that our taking up Arms against tyrannie, was to maintain such a tyrannical power. Wherefore it must necessarily be allowed, that we never had owned their authority in giving Commissions to us, or any of us, but as it gave them authority, who received the Commissions for us, again to judge of, and restrain them in acting tyrannically.

3. That thus to oppose, is the proper work of the Armies raised by them; they being those who are entrusted with the sword. First, because none but they are lawfully entrusted to use their endeavours for this end: and therefore if those who have no commission to assert our Liberties, should (be-

ing of another judgement) endeavour to oppose the Army in what they do according to their Commission, they should oppose them acting according to their places and callings to preserve the people, without any commission or authority: for to oppose those that act by a lawful commission, is to rebel against Authority.

2. If both we as the people in Parliament, were willing to give them a Commission to defend us the people of the land against the tyrannie of Governours; and also they (as willing to venture their lives in such our defence) were willing to accept of this our deputation, as sufficient Authority to bear them out in so doing: then though (now we see their acting) we do not approve of their acting therein, yet if we resist them, we act as private men against the Authority given them by all the people in Parliament; and after we have engaged our selves to allow them liberty in so acting, howsoever they should act therein, we also break our trust and engagement if we deny it unto them. Therefore to use the sword to oppose tyrannie is their proper work, and not ours. So that you see here are three reasons why we may not oppose them herein.

First, None can shew a Commission to oppose tyrannie but the Army.

Secondly, We all entrusted them to use their best skill herein. Which one is divided into two arguments.

1. That they who oppose them, oppose their private opinions against their own authority in Parliament. And

2. Break their publike engagement to the Parliament and Kingdom: which *David* saith *we may not do, though the keeping thereof should be to our prejudice.* Now then, you see it proved, that it is not onely the work to which they are called lawfully: but so theirs, as none else may oppose, without opposing the Authority of the whole Kingdom. Therefore

the

the Armies raised by the Authority of Parliament, have a lawful Authority to judge of, and restrain the same Parliament (as they are not our selves or people, but our Governours) from acting tyrannically.

And now I come to answer the six things before mentioned, alledged against their proceedings herein.

Object. 1. *That they have resisted Authority.*

To which I answer, That I have proved they were so far from acting against Authority, that they have acted herein according to their places and callings: and it is impossible that mens very doing their duty should be the committing of sin, or acting rebelliously. 2. I answer, That if the Members in Parliament, as they are our Governours, have no Authority to act and persever in acting things contrary to our liking, declared by our lawful Deputies; then in so acting, they act that which they have no Authority to do; in which to oppose them, is to oppose their wills onely, not their Authority. 3. It might by the same reason be proved that the Parliaments War is unlawful, because therein they opposed the will of him that was their Governour. Therefore the Army have not resisted Authority.

Object. 2. *That they having vowed, and being entrusted to maintain the Priviledges of Parliament) have broken their vow and trust herein.*

Answ. The Priviledge of Parliament is the priviledge of the people, whereby through their lawful Deputies they are authorised to oppose that which they judge to be Tyrannie in their Governours. But the Army (seing they, and none else have Commission to oppose Tyranny) are therefore the lawful Deputies entrusted to oppose that which they judge Tyrannie in their Governours: Therefore they have performed (not broken) their trust and vows to God and men in thus doing.

Object.

Object 3. *They have dissolved the Parliament.*

Answ. If the Parliament be now not in the capacity of a formal Parliament or People, met to demand our liberties of our Governours, but as it were, a Councel of State, authorised (by means of them our lawful Deputies, taking up Arms under their command) to be our Governours; then to remove such evil Governours as by our lawful Deputies we judge tyrannical, is not to dissolve a Parliament, nor yet to destroy, but regulate such a councel of Governours, who must needs (in this case) without such a removal, be in a capacity to destroy, but not to save us; and by such a removal, are restored unto a capacity to rule us safely. Now I say, if this be true, (all which is either cleer of it self, or already proved) then the Army have not by this act dissolved the Parliament, nor yet the Government, but have done that, which if they had not done, this Councel would have bin not onely useless, but destructive to us, and being done, is restored unto a capacity to preserve us; whose preservation is the onely end of our fighting, and of their government.

Object. 4. *That they justified the King in that former something Parallel attempt of his.*

Answ. They are parallel in nothing but this, that the Kings Act was in as high a degree of breaking of trust, as the Armies was a keeping of trust; That the Army without so acting, could not have performed their trust, I have already proved; because they being in place of us the people, cannot be faithful to us, but in removing such Governours they judge tyrannical. And that the King without resisting the free Parliament or people of England, could not lightly have broken his trust, is as cleer; but sure I am, that by his attempt to remove some of them out of the House, he did endeavour to over-aw the rest, and so to make us all his creatures and slaves, by our own consent in Parliament, is so evident, as it need not

be

be proved: which is manifestly against his Oath and Trust.

Object. 5. *That they have opened a gap to all Rebellion.*

Answ. For the lawful Deputies of the people not to be satisfied without a timely removal of such as they judge tyrannical Governours; is so far from opening a gap unto, that it shuts the dore against Rebellion, which otherwise they judge would ensue: For that is properly rebellion, which is acted against the authority of the people in their lawful Deputies, upon any pretense whatsoever.

Object. 6. *That they have acted without any warrant from holy writ.*

Answ. He that turns the truth with the wrong side upwards, and in that posture laies it to the rule of Gods word, must needs give a judgment quite contrary to truth: For we have proved that insteed of resisting our authority, they have maintained our authority: insteed of breaking their trust, they have performed their trust: insteed of justifying the Kings act, they have condemned it: insteed of opening a gap to rebellion, they have shut the dore against it: and consequently it follows, that insteed of acting without warrant from holy Writ, they have acted by authority from such Warrant. And now, not doubting all honest Christians will see their error, and (as *David*) take their own sentence to themselves unto whom it belongs, which they have urged with as much zeal as we can press upon them; We are assured they will yeild obedience unto lawful Authority, which if others amongst them refuse to do, shall not God (to use his own expression) laugh to see them taking such pains, thus to sentence themselves, whilst they rejoyce in conceit, that they have beaten his cause and servants down to the ground? And shall not all the Saints say *Amen!* Even so be it Lord Jesus.

FINIS.